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death dealing end of his stick, killing everybody within. Then he went around to the front door, entered, cut off the head of the false partner and carried it away. Once without the house he made the motion of spearing with the life giving end of his stick, thereby revivifying all but the man he had beheaded. Then he went back to his canoe and returned to the sealing ground with his adopted son.

After a time the baby, asleep next its mother, was awakened by blood pouring over him, and cried so lustily that he woke his mother and grandmother. To the mother's horror, she found her lover dead and beheaded. The grandmother asked what ailed the baby and the mother replied that it had defecated blood. She arose, washed the child, and dragged out the headless corpse to another part of the house where her lover's parents lived; then went back to her own place and slept. Next morning when the parents of the slain man had cooked breakfast, they sent a young son to waken the other son, but the boy returned saying that his elder brother was dead and headless. When this was confirmed, the whole household was plunged into grief and consternation, combined with fear and wonder as as to who could have done the deed, because no one knew of Waowal'is return. They buried the dead man the same day.

In the afternoon Waowal'is returned, waving his paddle above his head, apparently in the best of spirits. The people called out to him from the shore: "We have bad news that will spoil your happiness, your partner has been murdered." Waowal'is paid no attention, but continued to wave his paddle. He told his adopted boy to stay in the canoe on the beach, and went by himself up to his house carrying a sack filled with seals, at the bottom of which he had placed his partner's head. He told his wife that at the bottom there was a choice tid-bit from the stomach and she removed seal after seal searching for it, till she came to her lover's head with staring eyes and open mouth. She screamed and Waowal'is took the head and banged it down on her naked body. "You always wanted him", he said, "Here he is. Don't be afraid". Then he fled away to his canoe and sped off with his adopted son. A number of the people set

off in pursuit but whenever one of their canoes drew too near Waowal'is loosened cloud-like smoke which concealed him. At length the pursuers abandoned their efforts to overtake him and Waowal'is went on, never to return.

Waowal'is and his son travelled far away, always seeking a place to settle, till one day they saw a large town on the beach, with smoke coming from only one of the houses. The two landed and Waowal'is left his son in the canoe on the beach while he went on to investigate. He could find no one in any of the houses until at last he came to the one from which smoke emerged. In this was an old blind man cooking food and his beautiful daughter making cedar-bark mats. He entered quietly and sat beside the old man without speaking. As the latter lifted some food from the pot and poured it on a dish, Waowal'is took it and hid it under his cloak. The old man felt for his food, then said to his daughter: "I have lost the food which I have been cooking. Some one must have stolen it". She did not look up as she laughed back; "Nonsense! As you know, there is no one in the whole country but we two." Again the old man poured out some of the food and again Waowal'is hid it, so once more he complained to his daughter. This time she looked up and saw Waowal'is. "You are right," she said to her father. A man is sitting beside you. "What do you want?" she asked Waowal'is "Whence have you come? Why have you stolen my fathers food" He answered her last query: "I was only playing, here it is ", and took it from under his cape. He had fallen in love with the girl and ~~asked~~ said to her father: "Please let me marry your daughter" The father replied "If you restore my sight you can have her," Waowal'is laughed: "I am a powerful man" With that he took the old man's head between his hands and spit in his eyes, as he rubbed them with his hands; at once the sight was restored. The old man kept his bargain and agreed to his daughters marriage.

They asked Waowal'is if he were alone, and he answered that his adopted son was in a canoe on the beach. They called the boy in and the four sat down to a meal. There was no water in the house and Waowal'is told the lad to fetch some, but at once the old man and his daughter

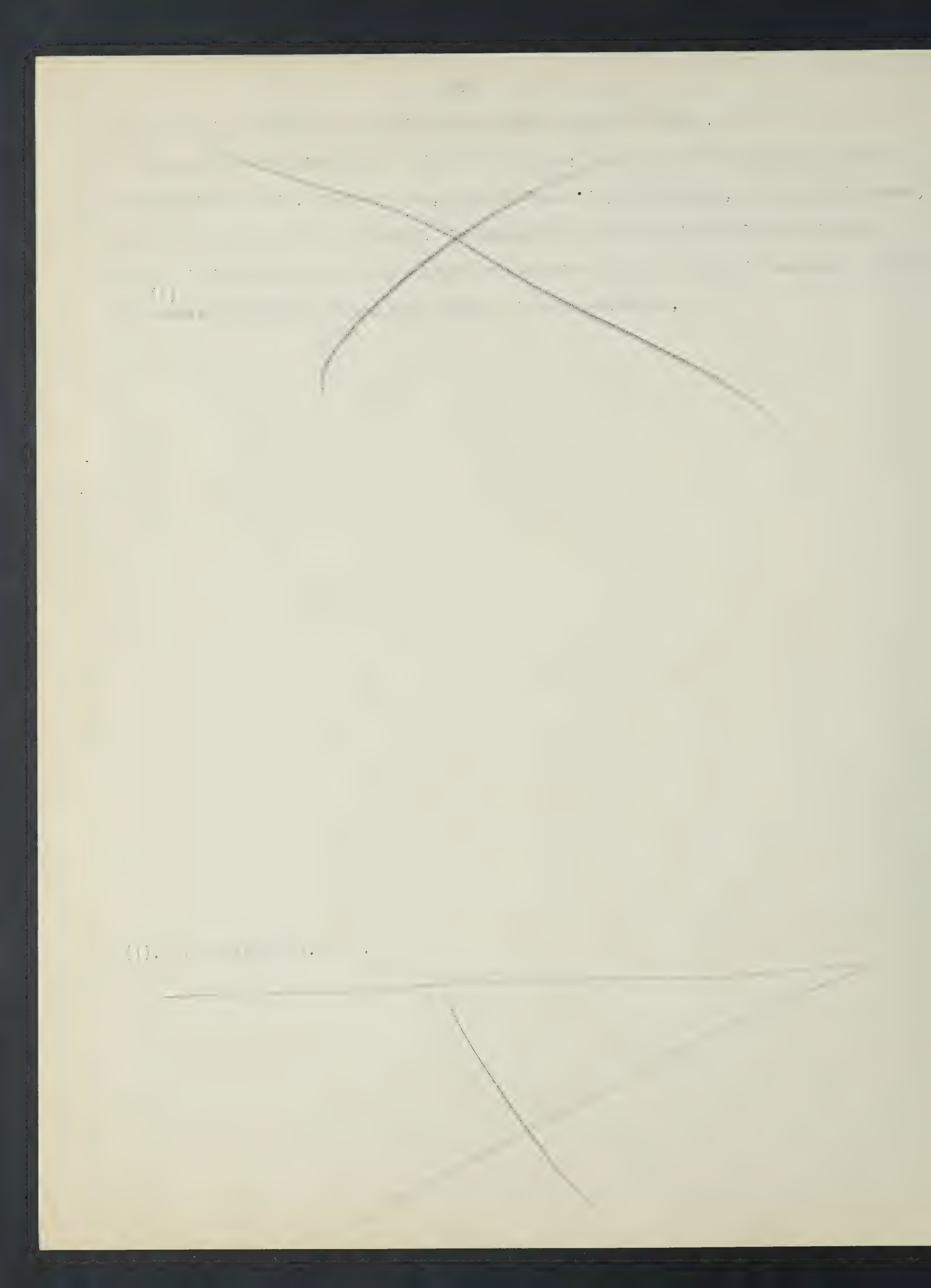
stopped him. "No, No," they said. "You can't get any water here, there is an evil monster, a SNUSX, living in the water that sucks down whoever ventures near It has killed all the other people of the village. Waowal'is answered: "I am stronger than any snusx ", and told the boy to take a bucket. ~~for water~~. The lad set off with Waowal'is following. The latter took the precaution of tying a rope around the boy's ~~stomach~~ waist and holding one end. ~~of which he held~~. As ~~the boy~~ knelt down at the water's edge the snusx appeared; it seemed as if the water parted, to disclose its ugly mouth, and th e youth was sucked in. Waowal'is made the motion of throwing his stick, death end foremost, there was a tremendous commotion beneath the water and the dead monster floated to the surface. Waowal'is drew his knife slit the creature's throat, and drew out his son, still alive. By this time the old man and his daughter had come to the spot thankful to witness the death of the dreaded foe. Within its stomach they found the remains of human victims, some corpses almost entire, others mutilated by the loss of an arm or a leg, and others nothing but bones. The old man and his daughter recognised many of them, and as they did so, Waowal'is restored them to life with the revivifying end of his stick eventually reviving all the people of ~~that~~ the village. They almost overwhelmed him with their gratitude. He married the girl he had chosen and in due time became a chief. Food was scanty in the village, so Waowal'is frequently went hunting, returning with abundance of game, the skins of which his wife made into clothing.

For a year Waowal'is lived in the village without any event worth recording taking place, his only disappointment being that his wife had borne him no child. One day when his wife was washing clothes at the edge of the ocean a Black-fish saw and desired her. He had the power of raising the water when he ~~desired~~ wished, so this he did and engulfed the woman. A number of people saw the catastrophe and cried out to Waowal'is what had happened. Calling his son he leapt into his canoe and set off in pursuit. For some distance he was able to follow the route taken by the Black-fish, until the latter dived and did not reappear. Waowal'is decided to follow. He tied one end of a long rope to the canoe and proceeded to lower himself into the depths, telling his son to remain in the canoe ready to hoist him up again on receipt of a signal.

Waowal'is went down through the water till he found himself in a

land where every thing was much the same as on this earth. A sun was was shining there and he landed in a wooded valley through which flowed a river. He walked upstream a short distance, though he had difficulty in finding his way through the fallen logs that lay everywhere. Presently he saw an old man in a canoe on the river; the man was slave to the chief who had carried off Waowal'is 's wife, but Waowal'is did not know that. He wanted to talk to some inhabitant of the undersea land, and seeing that the man in the canoe was gathering fire-wood, he projected his will power at the man to cause him to land and begin work at a hollow tree wherein Waowal'is had concealed himself. The slave was using a stone wedge, and when this penetrated into the centre of the tree Waowal'is broke its cutting edge, much to the terror of the slave who feared what his master might say at the ruin of a valuable wedge. The slave drove in another, and again Waowal'is broke that, increasing the terror of the slave. Then Waowal'is appeared from within the hollow tree and offered to repair the wedges which he had broken off, if the slave would help him. The latter only too glad to do anything that would save him from the wrath of his master, willingly answered when Waowal'is asked him whether he had seen any stranger in the land. "Yes, my master returned yesterday with a very beautiful woman." "That was my wife. Will you help me to recover her"? ~~replied~~ asked Waowal'is. The slave said "Yes". Then Waowal'is instantly repaired the broken wedges. The slave suggested a possible plan for rescuing the woman. "Every evening, just before nightfall," he said, "I carry fire-wood into the house, and then they send me out again for water. If you hide close to the door, ~~of the house~~, you will be able to see where your wife is sitting when ~~the door~~ it is opened for me to bring in the fire-wood. When I return with the water I will pour it on the fire to extinguish it, and you may be able to rush in and seize your wife in the darkness and confusion." This plan was adopted. Waowal'is helped the slave fill the canoe with fire-wood, and towards dusk they returned to the Blackfish's house. Waowal'is hid himself within a hollow log which the slave set upright outside the house in such a position that Waowal'is was able to see in through the front door. The slave carried in the rest of the fire-wood and Waowal'is saw his wife sitting near the fire. When he was sent out for water the slave chose the largest bucket in the house and returned

Note,-- In an almost identical second version of this story collected from another informant the community to which Waowal is belongs is not mentioned and the boy is not an adopted son but a young slave. The adventures are the same even in details except that before Waowal is presents his wife with her lover's head he instructs the slave to remove the plugs from the beached canoes of his fellow-villagers. This does not seem to have deterred the latter for Waowal is was followed as in the foregoing tale and, as there, released his cloud mist in order to escape his pursuers.



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It is not claimed that any recently deceased shamans had power equal to that of Waowal is, although remarkable ability has been attributed to several living in the last century. The mother of a Bella Coola now alive is believed to have been able to see the details of the sun and moon. She ~~said~~ stated that on the latter were mountains and snow.

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MODERN SHAMANISM.

Although the powers ascribed to modern shamans are less than those ~~their~~ attributed to ~~it is believed~~ their fellows of old ~~possessed,~~ ~~still~~ yet a shaman is a person endowed ~~who is with the possession of~~ with mysterious ability, and wonderful knowledge, ~~and~~ due to personal special contact with ~~the~~ supernatural beings. Hence, he is regarded as somewhat uncanny and, though respected, is likewise feared. Unlike most Bella Coola professions, that of shaman is not inheritable. ~~It is true that~~ There is a tendency for the descendants of a shaman to have like powers granted to them, but this is nothing more than a tendency on the part of the supernatural beings to confer their favours in this manner, it is not a right. Thus anyone, man or woman, rich or poor, young or old, ~~xxxxxx~~ slave or member of an ancient family, may become a shaman.

~~A shaman~~ He obtains his power ~~through the visit to him of~~ from a supernatural ~~being~~, visitant, usually the mythical woman T!itcäpliläna, bringing him a name, four songs, ~~xxxxxxx~~ and sometimes the ability to cure a specific disease. ~~There are xxxxxxxxx~~ No methods are sure ~~certain~~ to attract this woman, but by means of ~~certain~~ magical rites a man may so purify himself that she will be likely to visit him. A second, and the most usual manner of becoming a shaman, is to receive a visit from T!itcäpliläna when grievously ill. In either case a shaman is often termed a Iaouaut, "A learned One".

~~Ixxxxxxxxxxxxx~~ In the first case, the wooing of shamanistic powers by magical means, it is often a matter of years before a man becomes a shaman. Sometimes the parents of a mere boy will notice that he is fond of lying around the house with a far-away look in his eyes, and appears unwilling to take part in the games of ~~the~~ other lads. Especially if the father is a shaman, or if one of his ancestors

1. She is also called ~~xxxxxxxxxxx~~ Lulukwalutnum.

has had the ability, the parents watch carefully to see whether or not this is a merely passing mood. ~~But~~ If it continues they realize that their son may become a shaman. Although there are dangers attached to the profession, they will usually assist their child in every possible way. They may know how one of their ancestors obtained ~~this~~ like power, and will tell their son to try the same method. In this way a descendant of shamans has a better chance to become one than anybody else. Another indication that a person is likely to become a shaman is ~~if he is~~ to be wakened from ~~sleep~~ Sleep by a mouse. As he sits up, hastily, thinking that someone has called him, all that he ~~can~~ sees is a disappearing mouse. Mice have a rather peculiar position in the eyes of the Bella Coola, since they believe that the mice regard themselves as superior to mankind ~~and say that~~ and say "The food of mortals is our food." say the mice.

His parents now tell the boy that he is likely to become a shaman, and that he must accordingly take great care of himself. If he is an adult he will begin to observe ceremonial chastity, and in any case will spend much time alone, avoiding the trivialities of ~~the~~ life ~~of~~ in the village, and ~~not~~ will think ~~ing~~ little about mundane matters. At intervals he ~~xxix~~ goes alone to the forest, especially to some spot beside a waterfall, ~~which~~ the kind ~~such as~~ of place that ~~is~~ frequent supernatural beings ~~are likely.~~ Here he lies down, sometimes for several days, with evergreen boughs spread beneath and above him. These are clean and ~~destroy his~~ nullify the mortal ~~xxxx~~ odor which is so objectionable to supernatural beings, ~~and accordingly~~ so that his chance of obtaining a vision is increased. He does not know what supernatural being may appear to him, but he carefully remembers his dreams which, as his thoughts are centred on lofty subjects, are likewise about matters of importance. ~~When he returns to the village he must not tell~~ If his dream is sufficiently clear to warrant the term vision, the recipient should remain fasting, for four days on the spot where it occurred, and should say nothing about it when he returns home. His strength increases with every vision, until at last, sometimes after a period of thirty years or more, he will obtain a real vision and the power to cure a disease. Sometimes dreams come to him in the village, but they

are more likely to occur in a secluded spot in the forest. It is impossible to obtain examples of these dreams since, for a long time, no one has been brave enough to try for shamanistic power in this way; but their type can be judged by the shamanistic performances hereafter described, many of which are believed to have been derived from dreams.

The members of different families have remembered various methods of making a person "clean" so that a supernatural being is likely to visit him. Almost every family knows one or more of these, and a member of that family who shows signs of becoming a shaman will be taught how to use his family method. In conjunction with this, the seeker after power will further purify himself by abstaining from sexual intercourse, by frequent washing in hot springs, by eating small portions of the tails of snakes and the heads of toads, and by avoiding food prepared by a girl secluded after puberty, or by a widow. In this way he hopes that his dreams will be fruitful, and that a vision may be granted him as he lies in the forest on his evergreen couch.

The following are some of the methods, to be practised at dawn every fourth day.

1.

T The seeker after power locates a small stream on either side of which there are growing two shoots of Devil's Club. At dawn he breaks off the four stems and strips from them the bark, which he uses to scru himself in cold water. As he does so he says,

~~"Please give me power that I may see what I wish to see"~~ "Please give me power that I may see what I wish to see"

P This is addressed to the plant itself, not to the supreme god. It is a request to be able to see some one of the many supernatural beings whic roam the forests, but which are invisible, or appear only as animals, to all but shamans. There is no fixed formula for this prayer, but similar words are said in the case of each charm. After washing, the seeker for power, throws the bark and peeled stem into the water.

P 2. Again selecting a secluded stream the power-hunter picks up a smooth water-worn pebble from one side of it, and with this rubs his body: then carefully replaces it in the exact position from which he took it. He repeats the process with a second stone, then crosses the stream and does likewise with two stones from the further margin.

P 3. Choosing a place where two small hemlocks are growing close to the edge of a small stream, the power hunter bends down the four saplings so that their branches reach the water, and with these scours his body, the spines frequently ~~rasping~~ his skin. When finished, he releases the t saplings which fly back to their original position.

P 4. Another method is to devour four small sections, each rather larger th than a match, of the root of the plant ~~potent~~. These are taken with cold water. They cause vomitting. The use of this plan is not limited to dawn nor is it necessary to repeat it every fourth day. Apparently, the usual prayer is not said with it.

Any, or all, of these methods, especially if combined with the observan of ceremonial chastity, may purify the performer so that he will be able

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to see what is not vouchsafed to most persons. Tlitcaplilan'a, or one of the other supernatural beings, may grant him a revelation with shaman's power. This does not always happen, as the above charms are not all-power ful, but in many myths where the hero obtained supernatural power it was due to his having tried one of the above, or a similar charm.

The most common method of becoming a shaman is through the appearance of Tlitcaplilan'a when a person is ill. This supernatural woman, who always wears a blanket-like cape decorated with dyed and undyed cedar-bark, is able to travel any where at phenominal speed. She, or some other supernatural being, may appear to a sick person irrespective of sex, whether or not ceremonial chastity has been observed. It seems as if she took pity on the sufferer and came to bring relief. The following are typical examples:

A woman had long been crippled with rheumatism. She was so helpless and weak that she spent most of her time curled into a heap on the floor, heedless of the ashes and dirt with which she was covered. Her friends barely attended to her wants. One day the woman heard a thump on the roof, though no one else could hear it, nor could they hear the whistle with which Tlitcaplilan'a always announces her approach. The supernatural woman appeared, clad in her usual costume, and struck the old woman over the heart with her stick. The other occupants of the house realised that something strange had happened to the sick woman. She crawled four times around the fire, sunwise, shaking her hands as well as her infirmity would permit, and was endeavouring to dance in time to the songs which she could hear Tlitcaplilan'a singing. The woman's friend's friends did not interfere with her, seeing that something peculiar had come over her, and that in one so ill, any change must be for the better. The patient later described how Tlitcaplilan'a seized and shook her as one shakes a dusty blanket, and how she heard the sound of small particles falling from her — it was the sickness. Without Tlitcaplilan's vanished and the rheumatic patient stood up, cured.